



إعتقاد أئمة الحديث

The Beliefs of the People of Hadeeth

للإمام أبو بكر الإسماعيلي

(ت. 295 هـ)

By: *Imaam* Abu Bakr al-Ismaa`eeli
(Died 295 *Hijri*)

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Biography of Imam Abu Bakr al-Isma' ili (277-371)

He is the Imam, Hafidh, Faqih and Qari', the Shaykh al-Islam: Abu Bakr Ahmad b. Ibrahim al-Isma'ili al-Jurjani, the Shafi'ite. He comes from a family

of Muhaddithun. He belongs to the generation of Huffadh and Imams: al-Daraqutni, Ibn Shahin, Ibn Batta' al-'Ukbari, Abu Bakr al-Ajurri and their likes.

His lineage (mostly taken from *as-Siyar of ath-Thahabi*, 14/117):

He was Abu Bakr Muhammad Ibn Isma'eel bin Mahraan an-Naisaaburi, more commonly known as al-Isma'eeli

His teachers:

He narrated from: Is-haaq bin Raahwiyah, Hishaam bin `Ammaar, Harmalah Ibn Yahya, `Eesa bin Zaghiba, Muhammad bin Bakkaar, Abee Himmah Muhammad bin Yoosuf al-Zubaidee, Muhammad bin Ramh, Abee Na'eem al-Halabee, Abee Kareeb and others.

His Students:

Those who narrated from him are: Rafeeqah Ibraaheem bin Abee Taalib, Abu al-`Abbaas as-Surraaj, Ibn ash-Sharqee, Ahmad bin `Ali ar-Raazi, Muhammad bin al-Akhram, Da' laj as-Sijzee, Isma'eel bin Najeed, `Ali bin Hamshaath, and his son, Ahmad bin Muhammad.

Scholars' praise for him:

Al-Haakim said about *al-Imaam* al-Isma'eeli, "Al-Isma'eeli was one of his time, and the Shaykh of the *Muhadditheen* (narrators of *Hadeeth*) and *Fuqahaa'* (jurists), and the best of them with regards to leadership, honorability, and generosity." (*Siyaru A'laam an-Nubalaa'*, 16/294)

As-Sam'aani said about him, "[He is] the *Imaam* of the people of Jarjaan, and he is the one referred to in matter of *Hadeeth* and *Fiqh*... and he is the most notable that is mentioned." (*Al-Ansaab* 1/139)

Ath-Thahabi said about him, "[He is] the *Imaam*, the *Haafidh* (preserver of the *Sunnah*), the *Shaykh ul-Islam*." (*Siyaru A'laam an-Nubalaa'* 16/292), and he said in other places, "The *Imaam*, the solid *Haafidh*, *Shaykh ul-Islam*." (*Tathkiratu al-Huffaadh* 3/947)

As-Safdee said about him, "The *Imaam*... the *Faqeeh*, Shafi'ee the *Haafidh*." (*Al-Waafi bil-Waafiyaat* 6/216)

Al-Anaabaaki said about him, "The *Haafidh*... he was an *Imaam*, he went around the cities and met the *Shuyookh*." (*An-Nujoom az-Zaahirah* 4/140)

Ibn Katheer said about him, "The big *Haafidh*, the explorer, the traveler, he heard much and narrated, and collected and wrote [books], and he benefited much and was excellent, and he good both in criticism and theology." (*Al-Bidaayah wan-Nihaayah* 11/317)

Ibn `Abdul-Hadi said about him, "The *Imaam*, the major *Haafidh*, one of the major scholars... he was the elder of the *Shaafi'iyyah*, with regards to it." (*Tabaqaat `Ulamaa al-Hadeeth* 3/140)

Ibn Naasir ad-Deen said about him, "The *Imaam*... one of the notable preservers of the *Sunnah*, he was the Shaykh of the collectors of *Hadeeth*

and jurists, and the best of them in honorability and generosity." (*Shathraat ath-Thahab* 3/72)

He begun writing Hadith when he was a young child in the year 283. The Hafidh Abu Bakr al-Isma'ili himself said, as mentioned by al-Hafidh al-Dhahabi:

"I wrote myself in the year 283, and I was then six years old"

He went travelling from Jurjan - his hometown - to Khurasan, Baghdad, Kufah, Basra, Rayy, Hamadhan, al-Anbar, Makkah and elsewhere.

The following excerpts from classical sources reveal his status as an scholar in Islam:

Abd al-Karim al-Sam'ani says in the Kitab al-Ansab - speaking about the *nisba* al-Isma'ili, the following:

" Abu Bakr Ahmad b. Ibrahim b. Isma'il b. al-'Abbas b. Mirdâs al-Isma'ili.. Imam of Ahl al-Jurjân, and their principle scholar in terms of Hadith and Fiqh. He travelled to 'Iraq and the Hidjâz, and he authored books; he is too famous to make mention about. The same counts for his children and grandchildren. He has [individual] views in the [Shâfi'i] Madhhab, mentioned and covered. He heard in Jurjan from 'Imrân b. Musa al-Sakhtiyani, in Nasâ from al-Hasan b. Sufyan al-Shaybani, in Baghdad from Yusuf b. Ya'qub al-Qadi, in Basra from Abu Khalifah al-Fadl b. al-Hubâb al-Jumahi, in Kufah from Abu Ja'afr Muhammad b. Abdallah [b.] Sulayman al-Hadhrami, in al-Jazirah from Abu Ya'la Ahmad b. 'Ali b. al-Muthanna al-Mawsili, in al-Ahwaz from 'Abdan b. Ahmad al-'Askari and their generation. The Imams and Huffadh have transmitted from him, like Abu'l-Husayn Muhammad b. Muhammad al-Hajjâji, Abu 'Ali Muhammad b. 'Ali b. Sahl al-Masarjasi, Abu Abdallah

Muhammad b. Abdallah al-Hafidh (i.e. al-Hakim al-Nisaburi) and Abu Bakr Ahmad b. Muhammad b. Ghâlib al-Barqani among others.."

The Hafidh al-Sam'ani then quotes al-Hakim al-Nisaburi - as student of al-Isma'ili - from his Tarikh Naysabur, who said:

"al-Imam Abu Bakr al-Isma'ili, one of his time, Shaykh of the Fuqahâ' and the Muhaddithin, and the most excellent of them in terms of leadership.."

He also mentions from Hamza b. Yusuf al-Sahmi, a Hafidh and author of the Tarikh Jurjan, that the Hafidh and Imam al-Daraqutni said:

"I had more than once the intention to travel to Abu Bakr al-Isma'ili, but it was not provided for me"

after which al-Sam'ani mentions the praise from other great scholars.

Ibn Qadi Shuhba says in al-Tabaqat al-Shafi'iyyah:

"Ahmad b. Ibrahim b. Isma' il b. al-'Abbas, Abu Bakr al-Isma'ili, the Faqih, the Hafidh. One of the great ones from the Shafi'iyyah, in terms of Fiqh, Hadith and authoring books. He travelled and heard a lot. He authored the Sahih, the Mu'jam, the Musnad 'Umar b. al-Khattab, may Allah be pleased with him, in two volumes and made it beneficial.."

and he quoted Abu Ishaq al-Shirazi's Tabaqat al-Fuqaha, wherein the latter said:

"He brought in him together Fiqh and Hadith, and the leadership in the religion and the world"

The Imam and Hafidh al-Dhahabi said in al-Tadhkirah al-Huffadh:

"al-Isma'ili, the Imam, the Hafidh, the firm, Shaykh al-Islam Abu Bakr Ahmad b. Ibrahim b. Isma'il b. al-'Abbas al-Jurjani. A great one from the Shafi'iyyah. He was born in the year 277 and heard from Abu Khalifah, Abu Ya'la and Ibn Khuzaymah. He authored the Sahih, the Mu'jam and the Musnad of 'Umar. From him narrated al-Hakim and al-Barqani.."

The Imam and Hafidh Ibn 'Abd al-Hadi said about him:

"al-Imam, al-Hafidh al-Kabir, Ahad A'immat al-A'lam.."

Many other scholars mentioned him in their works, speaking with praise and loftiness about him. The biographer al-Safadi, author of the Wafi wa'l-Wafayat, said, **"al-Imam.. al-Faqih al-Shafi'iyyah, al-Hafidh"**, while al-Atabaki said, **"al-Hafidh.. he was an Imam, travelled the world and met Shuyukh"**.

He is an Imam, may Allah be pleased with him, and he left some of the most excellent works behind - which I believe are all published - such as: the Mustakhraj 'ala'l-Bukhari, al-Mu'jam al-Shuyukh and the creed known as: I'tiqad A'immat Ahl al-Hadith.

The Imam and Hafidh Ibn Kathir said about him and his beliefs:

"al-Hafidh al-Kabir, the traveller.. he heard a lot and narrated, verified and authored. He excelled and **benefitted others, and had excellent critical mind and doctrines (wa-ahsana al-intiqad wa'l-i'tiqad)"**

This mention of Ibn Kathir, rahimahullah, is a reference to his book al-I'tiqad A'immat al-Hadith as I believe. The work is well-known, mentioned by not a few Huffadh and Imams. We shall discuss it - inshallah.

The Imam died in 371, as said; that is when he was 94 years old. May Allah be pleased with him, and have mercy upon his soul!

[Sources: the biographical works mentioned, as quoted online and the Introduction of the I'tiqad A'immat al-Hadith, by the Abu Bakr al-Isma'ili, as prepared by the editor: Muhammad b. Abd al-Rahman al-Khumayyis, may Allah reward him!]

A Refutation of the those who Belie the I'tiqad's Ascription to Abu Bakr al-Isma'ili

I made before a promiss - wherein I stated that I will try as far as I'm capable with the Help of Allah, ta'ala - to reveal the tricks, doubts and lies of one of the people who generates these Khuturat al-Shubuhah. And this forum, and praise to Allah the Mighty and Majestic, has been created with the important purpose - out of many - to expose these lies, fabrications, twisted understandings and their likes [as far as we're capable bi-idhni'llah]

The following subject,

'The Authentic Ascription of the Kitab I'tiqad A'immat Ahl al-Hadith to Abu Bakr al-Isma'ili'

is part of that. Let us begin with speaking why some people would like to cast aspersion on its authenticity:

Abu Bakr al-Isma'ili is an Imam in Fiqh and Hadith. He has been praised by many, as can be seen above for example. And rightly so if one refers to his books or the references by others to one of his Fiqh or Hadith-books.

Such an Imam, may Allah be pleased with him, is very attractive. I mean: if one sees the status of such a scholar, like his knowledge, eruditeness, trustworthiness, righteousness etc. then many - later scholars from all kind of parties - would like to claim some kind affiliation to him: either justly or unjustly.

No doubt, he is a Shafi'ite. And al-Hamdulillah he is! For Imam al-Shafi'i had one of the best Principles of Fiqh, Rules of Jurisprudence, and Guidelines to Jurisprudential Inferences. If all Shafi'ites claim him - then they have a right to do so, as long as they follow these principles laid down and advised to be followed by their Imam: Muhammad b. Idris al-Shafi'i, rahimahullah.

As for those Shafi'ites who follow generally what Imam al-Shafi'i founded in terms of Usul al-Fiqh and its Furu', but oppose him in the Usul al-Din - such as many do today, unfortunately - then say: SubhanAllah! This is especially a problem for those who are not Shafi'ites when it comes to 'Aqidah, but lay claim to this Imam, i.e. Abu Bakr al-Isma'ili. This count for the Ash'arites in particular.

For this reason you see some contradict themselves, or oppose what is correct and authentic. Ibn 'Asakir, the Hafidh - may Allah forgive him and have mercy upon him - for example, included this Imam among the Ash'arites! How he came up with this is difficult to reveal. What he has done was to include him among the 'First Generation' of Ash'arites, that is: he considered him to have seen or learned from Abu'l-Hasan al-Ash'ari himself.

[Let us digress a bit further: I have seen all the major biographical lemma's (tarjamat) of the Imam, and could not find any contemporary evidence or early evidence to prove that he was a student of al-Ash'ari. The only one who considered him so is Ibn 'Asakir, and whoever followed him later. I personally

have read from cover to cover the Mu'jam al-Shuyukh of Abu Bakr al-Isma'ili, and could not find a single reference to al-Ash'ari. As for the Shuyukh he did see and learn from, then some of them are themselves teachers of al-Ash'ari: for example Abu Khalifah al-Jumahi. If Abu Bakr al-Isma'ili really had studied under him, I would guess he would mention so in his Mu'jam.]

Now, the problem is this: since he was an Ash'arite - as some believe based upon Ibn 'Asakir's Tabyin - how can he write such a book as the I'tiqad? The I'tiqad is a book from a Sunnite approach, mentioning the views of the Salaf and the Ashab al-Hadith [whom al-Isma'ili considered to be a member from]. Having this book now - while claiming him to be an Ash'arite - poses some trouble. For why did he not mention Ash'arite doctrines in it (i.e. that of the Mutakallimun)? Why did he not mention al-Ash'ari, after all he was his teacher and a leader in Kalam and Creed? The crux is: Abu Bakr al-Isma'ili was not an Ash'arite at all, but a follower of the Salaf and Ahl al-Hadith. Whoever thinks he is an Ash'arite like the later-day Ash'arites has it wrong. Very wrong.

The fabricators and mislead people have now a problem; why has an Ash'arite mentioned just doctrines of the Ashab al-Hadith - just like Abu 'Uthman al-Sabuni and others? Thus you see a person like the one named Abul Hasan hoping to bring doubt and generate trouble for the Ahl al-Sunnah - while he in fact brings only himself in trouble with the Almighty! Allah, the Mighty and Majestic, has ensured that the Sunnah will always be protected, for there shall always be a community that is rightly guided [such as the previous generations have been rightly guided, incl. Abu Bakr al-Isma'ili, the Imam of the Ahl al-Hadith]. The following excerpts from the Tahqiq of al-Khumayyis - whom this same Abul Hasan condemned with no real proof whatsoever but exposing his affiliation to al-Kawthari, Imam of the neo-Jahmiyyah of today - of the book I'tiqad A'immat al-Hadith will silence this man - bi idni'llah.

The Title of Abu Bakr al-Isma'ili's book is according to the editor:

I'tiqad A'immat Ahl al-Hadith

The book has been edited, as said before, by Muhammad b. Abd al-Rahman al-Khumayyis, a Doctor in Usul al-Din from the Muhammad b. Sa'ud Univeristy, Riyadh. The publisher is: Dar Ilaf al-Dawliyyah, from Kuwayt. It has been published in 1420/1999. For an earlier publication of the edition of al-Khumayyis, see the one published as I'tiqad A'immat al-Hadith by Dar al-'Asimah, Riyadh, in 1412 or the 1416/1995 edition of Dar al-Fath. For a Sharh of this Creed, see Shaykh Abd al-Rahman b. Ahmad al-Qadi, author of a important Radd on the Mufawwidah, in:
http://www.islamway.com/?iw_s=Scholar&iw_a...&series_id=1831.

The editor, i.e. al-Khumayyis, called the book I'tiqad A'immat Ahl al-Hadith and in another edition I'tiqad A'immat al-Hadith. He says about this in the 1420 print:

"There is not mentioned on the the original manuscript (i.e. the copy on which the editor based his Tahqiq), because its disappeared [that part], the correct title.."

that is: the manuscript used by al-Khumayyis, from the Zahiriyyah of Damascus, is incomplete. The work is complete, except the first page(s), wherein of course the title should be mentioned. al-Khumayyis then continues,

"..but it has come in the last part of the book, after its end of mentioning the

principles of the creed of the Ahl al-Sunnah, Ahl al-Hadith, in a unclear way, which says: 'This is the foundation of the religion and the madhhab; the beliefs of the Imams of the Ahl al-Hadith.' (hadha asl al-din wa'l-madhhab i'tiqad a'immat ahl al-hadith)"

So the title of Abu Bakr al-Isma'ili's book maybe I'tiqad A'immat Ahl al-Hadith, as published by publishers. al-Khumayyis's edition is published likewise once. He mentions then:

"And is has come in the Kitab al-'Uluww of al-Dhahabi such: I'tiqad al-Sunnah. I (i.e. al-Khumayyis) believe that al-Dhahabi summarized (ikhtasar) the book's title like it is customary."

The title of this book is therefor not clear, i.e. not known with certainty. The author indicated it as Asl al-Din wa'l-Madhhab and I'tiqad A'immat Ahl al-Hadith. This latter title has been choosed by contemporary scholars - and it fits the description of the book.

The Shaykh al-Islam Abu 'Uthman al-Sabuni, rahimahullah, named it in his own book, the excellent 'Aqidat al-Salaf wa-Ashab al-Hadith, as a: "a book (risalah) of Shaykh Abu Bakr al-Isma'ili to the people of Jilân" and elsewhere he says:

"al-Shaykh Abu Bakr al-Isma'ili al-Jurjani has mentioned in his Risalah which he authored for the people of Jurjan.."

and it is this book, i.e. I'tiqad A'immat al-Hadith as made clear below - Insha'Allah. And whatever the exact title, which is not so important, it seem that Abu Bakr al-Isma'ili would have appreciated the naming of: I'tiqad A'immah Ahl al-Hadith. It is as the editor said:

"This book is has not a single relied upon title. I believe that the closest name for this book is: I'tiqad A'immat Ahl al-Hadith."

So far the issue about its Title.

As for the ascription of this book to the Imam Abu Bakr al-Isma'ili, than it is established with certainty - Insha'Allah ta'ala.

The editor, al-Khumayyis, mentions *3 principle arguments*:

1) The uninterrupted chain of transmission al the way back to its author, about which he says:

"And there is no doubt that this is the strongest proof.."

2) The mentioning by scholars of this book which are close to the author's time and other scholars, having referred to it, quoted from it. He says:

"And from those are the Imam al-Hafidh Abu 'Uthman Isma'il al-Sabuni, Ibn Qudamah, Ibn Taymiyyah, al-Dhahabi and the Hafidh Ibn Rajab"

And I say: whoever goes back to these people's books, and look the quotes and references he will see that these authors mentioned no doubt about its ascription.

3) The mentioning of people who 'heard' or 'received' te book by transmission, i.e. the ones involved in its transmission as proven by the Ijazat found on the manuscript of the book.

Let us speak more about these three principle proofs.

As for the 1st.

The full Isnad of this book by Abu Bakr al-Isma'ili has been provided by the Imam Muwaffaq al-Din Ibn Qudamah, as reproduced elsewhere in this forum. The Isnad is mentioned by Ibn Qudamah in his important book: Damm al-Ta'wil.

Another who mentioned its Isnad is the Imam and Hafidh Shams al-din al-Dhahabi in many of his works: in al-'Uluww li-'Ali al-Ghaffar, al-Tadhkirah al-Huffadh and al-Siyar A'lam al-Nubala'. Another place where he referred to its Isnad is his book al-Arba'in fi Sifat Rabb al-'Alamin, wherein he said:

"And this creed (al-mu'taqad) in meaning [is transmitted] with authentic Isnad on his authority."

There is just one but: and that is that al-Khumayyis quoted Shaykh al-Albani, rahimahullah, who commented up al-Dhahabi's saying with:

"The author took it out with a Isnad which contain men all whom are trustworthy and known, except Mas'ud b. Abd al-Wahid al-Hashimi, for I have not found for him a biography."

The Isnad of the book which Ibn Qudamah transmitted is the same as that of al-Dhahabi. al-Dhahabi's Isnad has one additional transmitter, and that is his teacher who is also the student of Ibn Qudamah: 'Izz al-din b. Isma'il b. al-Farra'.

The Sanad - as given elsewhere in Arabic in this forum - is:

al-Sharif Abu'l-'Abbas Mas'ud b. Abd al-Wahid b. Matar al-Hashimi > al-Hafidh Abu'l-'Ala Sâ'id b. Yasar al-Harawi > Abu'l-Hasan 'Ali b. Muhammad al-Jurjani > Abu'l-Qasim Hamza b. Yusuf al-Sahmi > Abu Bakr Ahmad b. Ibrahim al-Isma'ili.

As I said before: no doubt the Isnad has two reliable transmitters, but having read what the early 'Ulama said and Shaykh al-Albani's comment: all are reliable, except one who is unknown. I have searched lately the books Damm al-Ta'wil, Ithbat Sifat al-'Uluww, and al-Lum'at for finding out who this teacher of Ibn Qudamah is. I have found nothing which could shed light on his reliability. Insha'Allah I shall come back on him (and his 'jahâla'). In the mean time: this book - with this Isnad - can be ascribed to him with no fear, based upon Ibn Qudamah's habit of choosing his teachers and of the fact what al-Dhahabi said and other factors. And Allah knows best!

As for the 2nd.

Not a few have mentioned this book of Abu Bakr al-Isma'ili. This is an important proof for affirming it as his work. We shall mention those scholars - as referred to earlier - in chronological order, as al-Khumayyis mentioned (may Allah reward him).

- Abu 'Uthman al-Sabuni (d.430), claimed to be an Ash'arite by Ibn 'Asakir and others. He is certainly not one like the Mutakallimun Ibn al-Baqillani, Ibn Furak and their like; let alone like one of the 'later-day' Ash'arites who reject the Sifat al-Khabariyyah, such as al-Juwayni, Ibn al-Khatib and their types. Imam al-Sabuni, rahimahullah, is the author of 'Aqidat al-Salaf wa-Ashab al-Hadith - a creed even more beautiful than that of Abu Bakr al-Isma'ili -

wherein he quoted the Hafidh's I'tiqad. al-Khumayyis said about this:

"As for Abu 'Uthman al-Sabuni, then he has mentioned the book and ascribed it to its author and quoted from him in two places in his book 'Aqidat al-Salaf wa-Ashab al-Hadith."

We've mentioned - above - the quotes from these two places; so refer back.

The editor, al-Khumayyis, has compared both books and came to the conclusion that al-Sabuni depended in more than these two places on the work of Abu Bakr al-Isma'ili.

- Ibn Qudamah al-Maqdisi (d.620), a fervent opponent of the Ash'arites and other innovators. There is a story wherein is said that when Ibn 'Asakir passed by and greeted him by salâm he would not return a greeting. Being asked about this, he said: "They believe in 'inner speech' (al-kalam al-nafsi); so I returned it in me!" This is of course sarcastically used. May Allah forgive them both, âmin!

We've mentioned his Sanad to this book, which he quoted partly in al-Damm al-Ta'wil (The Censure of Interpretation). We've said before that the beginning of the I'tiqad A'immat al-Hadith is lost from the single independent copy, a copy which is transmitted by Ibn Qudamah himself as al-Khumayyis has shown. So the printed book I'tiqad A'immat al-Hadith has been based upon the manuscript of the work itself and the part quoted by Ibn Qudamah himself; in such a way it is complete, wa-billahi al-hamd!

- Ibn Taymiyyah (d.728), the Imam who clarified and exposed the innovations and misinterpretations of many scholars of the past. Weren't for him, we would have all become infected by the Kullabiyyah and their likes.

He mentioned, as stated in Majmu' al-Fatawa, Abu 'Uthman al-Sabuni and quoted from him the part where he mentions Abu Bakr al-Isma'ili's book. In another place, in al-Fatwa al-hamawiyyah al-Kubra, he mention the book too. al-Khumayyis quotes him, saying:

"And this speech (i.e. that the Attributes should be taken upon its apparent sense) which al-Khattabi mentioned has been noted similarly from the scholars, the mention of their number would be too much, such as Abu Bakr al-Isma'ili."

- al-Dhahabi (d.748), the student of Ibn Taymiyyah and an Imam himself. As pointed out 4 references can be found of him, in 3 he mentions passages of the book. In al-'Uluww for example he said:

"Izz al-Din b. Isma'il b. al-Farrâ' reported to us: Abu Muhammad b. Qudamah reported to us: Mas'ud b. Abd al-Wahid al-Hashimi reported to us: Sâ'id b. Sayyar al-Hafidh reported to us: 'Ali b. Muhammad al-Jurjani reported to us: Yusuf b. Hamza al-Hafidh reported to us: Abu Bakr Ahmad b. Ibrahim al-Isma'ili reported to us his book I'tiqad al-Sunnah which is hi, saying.."

And the first part which al-Dhahabi quotes in al-'Uluww - as pointed out before - from the book of al-Isma'ili does not exist in the manuscript copy, since it is incomplete. But another part he quoted is mentioned in the original manuscript., so says al-Khumayyis.

- Ibn Rajab (d.795), the Imam and Hafidh. He mentioned the book of Abu Bakr al-Isma'ili too, in the excellent book: al-Jami' al-'Ulum wa'l-Hikam. al-Khumayyis quotes Ibn Rajab, who said:

"Abu Bakr al-Isma'ili said in his Risalah to the People of Jurjan: Many people from the Ahl al-Sunnah wa'l-Jama'ah said; Belief consist of saying and deed.." etcetera.

And this passage which Ibn Rajab quotes - as pointed out by the editor - exist in the manuscript of the book I'tiqad.

And these persons are mentioned as the 'Ulama of earlier time who quoted or referred to the book, so say the editor: Muhammad al-Khumayyis. And there maybe more, as I remember having seen al-Saffarini referring to him - wa-Allahu A'lam.

As for the 3rd.

The last principle argument for its authenticity, as enumerated by the editor of the book, is the evidence from the Ijâzat mentioned on the manuscript copy. al-Khumayyis said that the affirmed hearings (sama'ât) on this book from the scholars and the students of knowledge is taken in consideration for the proof of its reliable ascription to the Imam Abu Bakr al-Isma'ili. And he is right in this - as argued too by other scholars who mentioned the same.

The first hearing (al-samâ' al-awwal) is dated - according to the editor - in the year 574 AH. The teacher of this reading is,

Abu al-'Ala Sâ'id b. Sayyâr al-Harawi (= the teacher of the 'unknown' scholar of Ibn Qudamah)

but read by,

Abu Muhammad Abd al-Muhsin b. Tughri b. Abdallah al-Amiri al-Mustarshidi

Among the hearers is:

al-Sharif Abu'l-'Abbas Mas'ud b. Abd al-Wahid b. Matar al-Hashimi,
rahimahullah, the 'unknown' scholar and teacher of Ibn Qudamah al-Maqdisi.

The second hearing (al-sama' al-thani) is dated in the year 617 AH. The
teacher (of two) of this reading is:

Muwaffaq al-Din Abu Muhammad Abdallah b. Ahmad b. Muhammad b.
Qudamah al-Maqdisi al-Jammâ'ili al-Hanbali, the Imam and Hafidh
rahimahullah.

The reader is,

Abu'l-Faraj Abd al-Rahman b. Abd al-Mun'im.

Among the hearers are many relatives of the Imam Muwaffaq al-Din, such as
his children, nephews, grandchildren etc.

The third hearing (al-sama' al-thalith) is dated 667 AH under the teachership
of:

The Imam Abu Abdallah Muhammad b. Abd al-Rahim al-Maqdisi, and the
hearers of this hearing are so many.. wa'l-Hamdulillah!

Conclusion:

Abu Bakr al-Isma'ili's book I'tiqad A'immat Ahl al-Hadith is an authentic book
of the Imam based on the acceptable Isnad, the affirmed authorship, the

unquestionable certificates of hearing, the contents and other factors. There is nothing in it which would make one to reject it as a book of the Hafidh, nor as a creed of the Ahl al-Sunnah wa'l-Jama'ah.

wa-Allahu A'lam.

By the brother Abu Abdallah

The Main Index:

Ibn Qudaamah, ash-Shareef Abu al-`Abbaas Mas`ood Bin `Abdil-Waahid Bin Maṭar al-Haashimee informed us, that Abul-Ḥasan Ali Bin Muḥammad al-Jarjaani informed us, that Abul-Qaasim Ḥamza Bin Yoosef as-Sahmee informed us, that Abu Bakr Aḥmad Ibn Ibraheem al-Ismaa`eeli said:

The Fundamental Beliefs Held by *Ahlul-Ḥadeeth*

Know, may Allaah have mercy on us and you that the *Math-hab* (way; creed; doctrine; ideology) of *Ahlul-Ḥadeeth*, the *Ahlus-Sunnah wal-Jamaa`ah* is acknowledgment of Allaah, His Angels, His books and His Messengers, and acceptance of what has been spoken of in the book of Allaah, and what been authenticated from the narrations from the Messenger of Allaah (ﷺ). There is no alteration of that which has been narrated from him and no room for rejection, since they were ordered with following the Book and *Sunnah*, and they are content with the guidance in them (the Book and *Sunnah*), witnessing that their Prophet (ﷺ) guides to the Straight Path and being warned about contradicting him that a trial and a painful torment will befall them.

The Statement Concerning Allaah's Names and Attributes

They believe that Allaah (ﷻ) is called upon by his good names and is attributed with His attributes that He has named and attributed for Himself as well as what His Messenger (ﷺ) attributed him with. He created Adam (ﻻﺩﻡ) with his Hand, and His hands are extended and He spends as He likes, without [us] knowing how, and that He (ﷻ) ascended upon the throne and did not mention how his ascension was done.

A Mention of Some of the Specifics of His Lordship

He is the owner of His creation, and He originated them not because of a need for what He created, and there is no meaning behind His cause of their creation. He does whatever He wishes and rules as He wants, and it is not asked about what He has done, but the creation is responsible for what they have done.

Affirming Allaah's *Asmaa' Al-Husnaa* (Good Names) and *Sifaatuhu Al-'Ulaa* (His Supreme Attributes)

He is called upon by His names, and He is attributed with His attributes that He named and attributed for Himself and what He has been named and attributed with by His Messenger (ﷺ) and nothing in the earth or heavens makes Him weak. He is not attributed with a deficiency nor a shameful thing nor a disease, for indeed He (ﷻ) is above all that.

Affirming the Attribute of the Hands of Allaah

He created Adam (ﻻﺩﻡ) with His hands, and His hands are extended and He spends as He wishes, without any knowledge of how His hands are [like], since the Book of Allaah (ﷻ) did not talk about it with regards to *Kayf* (*Kayf* means in this context, the fashion of His hands, but in other contexts it can mean how He does things, as will come later in the treatise inshaAllaah). He is not to be believed as having, limbs, height, width, heaviness, thinness, or the likes of these that are exemplified in the creation¹; there is nothing like Him, blessed

¹ These terms are not from among the known terms to *Ahlus-Sunnah wal-Jamaa'ah* from among the *Salaf* (pious predecessors) of this nation, rather, it is from the innovated terms of the heretics, and expressing the truth with the

be the face of our Lord, the possessor of Glory and Exaltedness. They do not believe as the *Mu` tazilah*² and the *Khawaarij*³ and other groups from the people of desires believe, that is, that Allaah's names are created⁴.

Islaamic terms is the path of *Ahlus-Sunnah wal-Jamaa`ah*. So it is not needed for the seeker of the truth to pay attention to these types of terms and reliance upon them, and the *Imaam*, may Allaah have mercy upon him, the author, was not free from using these words. Indeed Allaah (ﷻ), is attributed with the complete attributes and is described with the exalted descriptions. So regardless of the matter, the falsehood is rejected from the one who says it, regardless of whom it may be. The Salafi rule, regarding matters like this, is that it is not permissible to reject or affirm except after elaboration and clarification of what was intended by its saying, and upon the author was to explain the rejection, other than [as what is known is that] He wanted by this rejection to close the path for the *Mu` attilah* (those who reject the meanings of Allaah's attributes), so that they do not have an opportunity to accuse the *Ahlul-Hadeeth* with *Tashbeeh* (likening Allaah to His creation). But if he, may Allaah have mercy upon him, held off from mentioning these terms it would have been helpful.

² The *Mu` tazilah*: a *Kalaami* (philosophical) group that appeared in the beginning of the second century Hijri. It began in the first Abbasid Caliphate, and its name refers to two incidents that occurred. The first was the abandonment (*I` tizaal*) of its *Imaam*, Waasil bin `Aṭaa', from the audience of al-Hasan al-Basree and the second is because of the statement of Waasil that the one who does a major sin is neither a disbeliever nor a believer, rather, he is in a place in between the two. When Waasil isolated himself from the sittings of al-Hasan and `Amr bin `Ubaid sat with Waasil, their followers were called the *Mu` tazilah*. This group relies upon `Aql (logic) and were extreme in that and used it as precedence over *Naql* (the authentic reports).

³ The *Khawaarij*: Plural for *Khaarijah* (rebel), meaning a rebellious group. They became known by this term because they rebelled against `Ali, may Allaah be pleased with him, and those who were with him in the battle of *Safeen*. The *Khawaarij* have split into many groups, but are unified by their *Takfeer* of `Uthmaan and `Ali, the people of the camel and whomever is in agreement with the leadership and seeks to rectify the leaderships or either of them, as well as *Takfeer* the one who does a *Kabeerah* (Major sin), look to *al-Milal wan-Nihal* 1/114, *al-Farq Bayn al-Firaq* 72-3, *Maqaalaat al-Islaamiyyeen* 1/167, and *Majmoo` al-Fatawa* 3/279.

⁴ This is from the foolishness of the *Jahmiyyah* and the *Mu` tazilah* and those who follow them. This is based upon their statement about the Qur'an being created., Ad-Daarimee said in *ar-Radd `Alaa al-Mareesi*, "And al-Mareesi had a creed regarding the names of Allaah which was like his creed regarding the Qur'an; the Qur'an according to him was created, and was from the statements of man, and that Allaah did not speak a word thereof, according to him, and likewise his creed regarding the *Asmaa'* of Allaah, it is from the creation of mankind." Until he (ad-Daarimee) said, "So this which he called to is one the big fundamentals of the *Jahmiyyah*, that with it their tribulation was built upon, and what their misguidance was founded upon, and wronged many fools with this." And their doubt is, "That if they affirm for Allaah ninety-nine names that means that they

Their Statement Concerning the Attribute of His Face, Hearing, Seeing, Knowledge, Ability and Speech

They affirm that He has a face, hearing, sight, knowledge, ability, power, speech, and not what the people of deviance from the *Mu` tazilah* and others say, rather as He (ﷺ) said, *{And the Face of your Lord will remain.}* [55:27]

He also said,

{He has sent it down with His Knowledge} [4:166]

and,
{And they will never compass anything of His Knowledge except that which He wills.} [2:255].

In addition He said,

"{to Allâh belong all honor, power and glory} [35:10] and *{with power did We construct the heaven.}* [51:47], as well as,
{See they not that Allâh, Who created them was mightier in strength than them.} [41:15]. Furthermore, He said,

{Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.} [51:58].

So He (ﷺ) is the possessor of knowledge, strength, power, sight, and speech, as He (ﷺ) said,
{in order that you may be brought up under My Eye.} [20:39] and
{And construct the ship under Our Eyes and with Our Revelation} [11:37].

He said,

{so that he may hear the Word of Allâh (the Qur'ân)} [9:6]

are affirming ninety-nine gods", look to *Sharh Uṣool al-I`tiqaad* 2/215. A group from among the *Salaf* have made *Takfeer* of them. Is-haaq Ibn Raahwiyah said, "And they – the *Jahmiyyah* – arrived to the point that Allaah's names are created... and this is clear *Kufr*." Imaam Ahmad Ibn Hanbal said, "Whomever claims that the names of Allaah are created has committed *Kufr*." (*Sharh Uṣool al-I`tiqaad* 2/214). Khalaf bin Hishaam al-Maqree said, "Whoever said that the names of Allaah are created then his disbelief is clearer to me than this Sun." (*Sharh Uṣool al-I`tiqaad* 2/207).

as well as,

{and to Mûsâ (Moses) Allâh spoke directly.} [4:164].

He said,

{Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!} [36:82].

Affirming the *Mashee'ah* (Will) of Allaah

And they say as the Muslims say altogether, "Whatever Allaah wills will happen, and what He does not will, will not happen". He confirmed this by (ﷺ) saying,

{And you cannot will unless (it be) that Allâh wills} [81:29]

The Knowledge of Allaah

They say that there is no way for anyone neither to exceed the knowledge of Allaah, and neither does one's own action or will overcome the Will of Allaah, nor alter the knowledge of Allaah, for He is the knowledgeable and does not become ignorant or forget; He is the able and is not defeated.

The Qur'an is the Speech of Allaah

They say the Qur'an is the speech of Allaah and is not created. Rather no matter how the one who recites it pronounces it, and with what kind utterance, it is preserved in the chests, recited by the tongues, written in the *Maṣāḥif* (Qur'an books). It is not created, and whoever says that the pronunciation of the Qur'an is created⁵ then he is intending the Qur'an, and he is saying that the Qur'an is created.

⁵ Many of the people of desires claimed that *Imaam* al-Bukhari said, "My *Lafdh* (pronunciation) of the Qur'an is created", but after analysis, it is clear that alleging this statement to *Imaam* al-Bukhari is a falsehood alleged against him, may Allaah have mercy upon him, and he is free from such statements. Naṣr bin Muhammad said, "I heard Muhammad bin Isma'eel al-Bukhari said, 'Whoever claims that I said that my pronunciation of the Qur'an is created – is a liar, for I did not say that.'" (*Tabaqaat al-Hanaabilah* 1/277, *Siyaru A'laam an-Nubalaa'* 12/457). Abu `Amr and al-Khaffaaf said, "I came to al-Bukhari and debated with him regarding *Hadeeth* until I gave up and I said, 'O Abu `Abdillaah! Here is one who says that you said this statement.' So he said, 'O Abu `Amr! Memorize

The Actions of the Slaves are Created by Allaah

They say that there is no real creator except Allaah (ﷻ) and that the gains of the slaves are all a creation by Allaah, and Allaah guides whomsoever He wishes and misguides whomsoever He wishes, and there is no *Hujjah* (plea) for whom Allaah (ﷻ) has misguided, nor an excuse, as He (ﷻ) said,

{With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all.} [6:149].

He also said,

{As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers))} [7:29].

A group He has guided, and a group deserved to be in error; (because) surely they took the Shayâtîn (devils) as Auliya' (protectors and helpers) instead of Allâh, and think that they are guided.} [7:30].

In addition, He said,

{And surely, We have created many of the jinn and mankind for Hell.} [7:179]

And

{No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence.} [57:22].

what I am saying to you: Whoever from Naisaaboor, Qooms, ar-Rayy, Hamath^haan, Halwaan, Baghdaad, Koofa, al-Basra, Makkah, and al-Madeenah claims that I said that my pronounciation of the Qur'an is created then he is a Liar, for I did not say that, I merely said that the actions of the slaves are created." (Taareekh Baghdaad 2/32, Muqaddamat Fat-h al-Baari 492, Siyaru A`laam an-Nubalaa' 12/457-8)

The meaning of *Nabra'ahaa* (bring it into existence), means creating it without any contradiction in language. He said about the people of *Jannah*,

{All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!} [7:43]

and

{had Allâh willed, He could have guided all mankind} [13:31],

also

{And if your Lord had so willed, He could surely have made mankind one Ummah (nation or community (following one religion i.e. Islâm)) but they will not cease to disagree.} [11:118]

Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism)} [11:119].

Good and Evil are by the Predestination of Allaah

They say that good and evil and the pleasant and bitter is from the predestination of Allaah (ﷻ), it is past (*Maadhin*, or, given its due share in the past), and He has predestined it. They do not own for themselves neither *Dharr* (harm) nor *Nafa`* (gain), except what Allaah wills, and they are in need of Allaah (ﷻ), and there is no richness for them at any time.

Coming Down to *as-Samaa' Ad-Dunya* (earth)

He (ﷻ) comes down to this earth, based upon what has come in authentic news from the Messenger of Allaah (ﷺ)⁶, without any kind of belief of *Kayf* in it.⁷

⁶ In the '*Aqeedah* of the *Salaf*, the *As-haab al-Hadeeth*, 'based upon what has been authentically attributed to the prophet, peace and blessings be upon him, and Allaah (ﷻ) said, *{Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?}* [2:210]. And He said, *{And your Lord comes with the angels in rows.}* [89:22]. And we believe in that, all of it, based upon what has come to us.'

⁷ In the creed of the *Salaf*, the people of *Hadeeth*, 'without *Kayf*, because if He (ﷻ), wanted to explain to us *how*, He would have done so. So we end where He

The Believers Seeing Their Lord in the End

They believe in the possibility of the pious slaves seeing Allaah on the Day of Judgment, not in this *Dunya*, and the reality of it for the one who made that (meaning, here, *Eman*) a garment for him on the Day of Judgment. As He said,

{Some faces that Day shall be Nâdirah (shining and radiant). Looking at their Lord (Allâh).} [75:22-3].

He (ﷺ) also said regarding the *Kuffaar*,

{Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. } [83:15].

So if the all of the believers and nonbelievers alike are not able to see Him, they would all be veiled from seeing Him. That is without the belief of *Tajseem*⁸ in Allaah (ﷻ), and without a specification for Him, rather, they see Him (ﷻ) with their eyes, in a way which He wants, without *Kayf*.

The Reality of *Eman*

They say that *Eman* (belief) is statement, action⁹, and knowledge, and it increases by obedience and decreases by

has ruled, and we stay away from likening Allaah to His creation, since we were ordered with that in His statement, *{He (Allâh) is the one Who sent down upon you the Book (Qur'ân), among them are verses that are clear, they are the foundations of the book. As well as others that are Mutashâbih (unclear). And as for those who have in their hearts a deviance, then they follow that which is unclear from it (The Qur'ân), seeking tribulation and interpretation. And none knows its interpretation except Allâh. And those who are firm in knowledge say, 'We believe in it, all is from our Lord. And none remember except those with intellect.}* [3:7]'

⁸ *At-Tajseem* is an innovated term that the *Ahl al-Kalaam* invented, for it was not mentioned in the Book, nor the *Sunnah*, nor did any of the companions or the *Taabi`een* know of it, nor any of the *Imaams* of the Religion. So because of that, it is not permissible to mention it or affirm it, for Allaah is not ascribed except with that which He ascribes to Himself, or what His Messenger, peace and blessings be upon him, ascribed to him, be it a negation or an affirmation.

⁹ Action is two parts: Action of the Heart, and it is sincerity and intention, and the actions of the limbs, and the tongue is included in that.

disobedience; whoever obeys more, their *Eman* increases more than one who does less.

Their Statement Concerning the One who Commits a Major Sin

They say that if one from *Ahlul-Tawh̥eed*, who prays to the same *Qibla* as Muslims, commits a sin or many sins, [be they] minor, [or] major, yet standing upon *Tawh̥eed* to Allaah and living up to what Allaah has obligated upon them, then they are not charged with infidelity because of that [sin], and they ask for his forgiveness. He (ﷺ) said,

{...But He forgives except that (anything else) to whom He wills...}.
[4:48]

The Ruling Behind the One who Purposely Abandons *Salat*

They have differed about one who purposefully left the obligatory prayers for a length of time and without any remorse. A group made *Takfeer* on them¹⁰, because of the narration of the Messenger of Allaah (ﷺ) in which he states, "Between the slave and *Kufr* is abandoning the prayer" (*Saheeh At-Targheeb Wat-Tarheeb*, *Hadeeth* no. 563 from Ibn Majah), and, "Whomever abandons the *Salat* then he has disbelieved" (*Saheeh At-Targheeb Wat-Tarheeb*, *Hadeeth* no. 575), and, "Whomever leaves the *Salat*, I have freed the protection of Allaah from him" (*Saheeh At-Targheeb Wat-Tarheeb*, *Hadeeth* no. 569 from the collection of at-Tabarani), and a group from them interpreted it... and with that whomever leaves it denying it, [is] as Yoosuf `alaih-salaam said,

{Verily, I have abandoned the religion of a people that believe not in Allâh...} [12:37]

¹⁰ Among them are `Umar bin al-Khattḁab, Mu`aath Ibn Jabal, Ibn Mas`ood, Ibn `Abbaas, Jaabir bin `Abdullaah, Abu ad-Dardaa', may Allaah be pleased with all of them. From amongst the *Taabi`een* are: Ibraheem an-Nakha`ee, `Abdullaah bin al-Mubaarak, Ayyoob as-Sakhtiaani, Is-haaq bin Raahwiyah, Ahmad bin Hanbal, Abu Bakr Ibn Abee Shayba, and other than them, may Allaah have mercy upon them all. (look to *al-Mahlaa* of Ibn Hazm 2/242, *Ma`aalim as-Sunan* of al-Khattḁabi 5/58, and *Kitaab as-Salat* of Ibn al-Qayyim, p. 37)

He left¹¹ the denial of *Kufr* (i.e., left the state of denial in Allaah (ﷺ) that is *Kufr*)

The Statements of the People of Knowledge Concerning the Difference between Islaam and *Eman*

Some of them said that indeed *Eman* is statement and action, and Islaam is performing what has been ordained upon mankind to do. if he mentioned every name it is connected with the other, so it was said, The *Mu'minoon* and *Muslimoon* are single with different meanings were intended that was not meant for the other, and if one would mention both names then it is inclusive and include each other.

Many of them¹² said that Islaam and *Eman* are one, because He (ﷺ) said,

{And whoever chooses a religion other than Islâm then it will not be accepted from him} [3:85]. So if *Eman* is other than it (meaning Islaam), it is not accepted, and He said,

{So We brought out from therein the believers. But We found not there any household of the Muslims except one (i.e. Lût (Lot) and his two daughters)} [51:36-7].

Among them are those who said that Islaam is specific to submission to Allaah, obedience to Him and compliance to His Rule in that which he believes in, since He said,

{The Bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts.} [49:14].

And He said,

{They regard as favor to you (O Muhammad (peace be upon him)) that they have embraced Islâm. Say: "Count not your Islâm as a favor

¹¹ It is well-known that Prophet Yoosuf, peace be upon him, was not deceived by the way of disbelief, but rather he avoided disbelief as a way of denying it, and it is known that leaving something does not necessarily mean that he fell into it first.

¹² Among them is Muhammad bin Nasr al-Maroozi, Sufyaan ath-Thawree, al-Bukhari, al-Mazanee, and Ibn `Abdul-Barr, look to *Jaami` al-`Uloom wal-Hikam* p. 170, and that has been narrated by ash-Shafi`ee, look to *Fat-h al-Baari* 1/114-5.

upon me. Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith} [49:17].

And this is also a proof to whoever says that they are one.

***Shafaa`ah* (intercession), the *Hawdh* (Pool of the Prophet), the *Ma`aad* (Hereafter), and Accountability**

They also say that Allaah takes out from the fire a people from the people of *Tawheed* (*Ahlul-Tawheed*) by the intercession of the intercessors, and that the *Shafaa`ah* is true, and that the *Hawdh* is true, and the hereafter is true, and accountability is true.

Leaving Testifying on Behalf of any *Muwahhhideen* (monotheistic believers), that They are in *Jannah* or Hellfire

They also do discount any of the people of the [correct] creed as to whether they are in Paradise or Hell, because the knowledge in that is unseen to them; they do not know what one died on, *Eman?* or *Kufr?* But they [do] say that if one died on Islaam and abstained from the Major Sins and desires and misdeeds then they are from the people of Paradise, because of His statement (ﷺ),

{Verily, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad (peace be upon him) including all obligations ordered by Islâm) and do righteous good deeds}

And they did not have any sins:

{they are the best of creatures. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity)} [98:7-8].

In addition. whoever the Prophet (ﷺ) testified on their behalf with his spring, and that (the spring) has been authenticated on his behalf, and they testify for him about that (the spring), in accordance to the Messenger of Allaah (ﷺ) and in affirmation of his statement.

The Punishment of the Grave

They also say that the punishment in the grave is true. Allaah punishes whoever deserves it if He wills, and if He wills he forgives them, because of His statement,

{The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"}
[40:46]

So it is affirmed that what was left in the current life of morning and afternoon, excluding what is between them, until the Day of Judgment comes they are given the severest torment, without any decrease, as was the case in the current life. He said,

{But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship} [20:124]

Meaning before the passing away of the current life, because of His statement (ﷻ)

{and We shall raise him up blind on the Day of Resurrection.}
[20:124].

It explains that the life of hardship comes before the Day of Judgment. In our observation the Jews, Christians and polytheist are enjoying a life of ease and wellbeing; it is not known that He wanted the lack of *Rizq* (livelihood; sustenance; means of living, etc.) to be in this *Dunya*, [and this is known] because the amount of sustenance that the *Mushrikeen* posses. Rather, He wanted this to be after the death, and before the gathering (*Hashr*).

The Questioning of Munkar and Nakeer

They also believe in Munkar and Nakeer based on the news that has been established from the Messenger of Allaah (ﷺ) with the statement of Allaah (ﷻ)

{Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.} [14:27]

As well as what has been narrated in its explanation from the Prophet¹³.

Abandoning Quarreling and Disputing in the Religion

They see abandoning quarreling and disputing about the Qur'an and other issues, because of His statement,

{None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve.} [40:4],

Meaning arguing about it as a means of disbelieving in it, and Allaah knows best.

The Caliphate of the *Khulafaa' ar-Raashideen*

They affirm the caliphate of Abu Bakr [Ibn Abee Quḥaafah] (ؓ) because the *Saḥaabah* chose him, next the caliphate `Umar [Ibn al-Khaṭṭaab] (ؓ) after Abu Bakr because of Abu Bakr's appointment of him after himself, then the caliphate of `Uthmaan [bin `Affaan] (ؓ) by consensus of the counsel and the remaining Muslims as well as the order of `Umar, and the caliphate of `Ali bin Abee Tāalib, (ؓ) based upon the pledge of the ones who saw *Badr*. In addition, the caliphate of `Ammār bin Yaasir, and Sahl bin Haneef, and whoever followed them from among the remainder of the companions with what has been mentioned and its virtues.

The Comparison Between the *Saḥaabah*

They say in comparison of the *Saḥaabah*, may Allaah be pleased with them, as Allaah said,

"Verily, Allâh is pleased with those who give you pledge of allegiance under the tree" (Source), and His statement, *{And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and*

¹³ The Prophet, peace and blessings be upon him, said in explanation of this Ayah, "The Muslim, if he is asked in the grave, he testifies that *Laa Ilaaha Illa Allaah, Muhammadun Rasoolullaah*, that is Allaah's statement, *{Allâh will make firm those who have believed with the firm statement both in the Dunyâ (current life) and the hereafter...}*" collected by al-Bukhari.

gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them...} [9:100]

Their Statement on Those Who Despise the Companions

Whoever is angry by their place with Allaah then he is feared for, considering that there is nothing greater than that, because of His statement (ﷺ),

{Muhammad (peace be upon him) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).} [48:29],

So He informed that he made them a source of anger for disbelievers. They said regarding their Caliphate, as Allaah (ﷻ) said,

{Allâh has promised those among you who believe, and do righteous good deeds}, [24:55]

So He with His statement,

{Those among you}

Was admonishing those who are born at the time of the Prophet (ﷺ) with regards to their religion. He said after that,

{that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.},

thereby strengthening the religion with Abu Bakr, `Umar, and `Uthmaan; this is the promise of Allaah in their faith, they invade and are not invaded, and they frighten their enemies but are not frightened by their enemies.

Allaah also said to the ones who stayed behind in the battle that He assigned them to fight,

{If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."} [9:83]

So when they found the Prophet (ﷺ) asking him for permission to go out to fight the enemy, but he did not allow them. Allaah (ﷻ) sent the following,

{Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.} [48:15]

And said to them,

{Say (O Muhammad (peace be upon him)) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."} [48:16]

So those who were alive during the time of the Messenger of Allaah (ﷺ) were the ones being admonished with these Ayaat because of their disobedience to him. Some of them were still alive during the time of Abu Bakr, `Umar, and `Uthmaan, may Allaah be pleased with them, and obeying them would earn for them a reward, and disobeying would earn a great torment. Our pronouncement regarding their Caliphate may Allaah be pleased with them is from Allaah (ﷻ), , and He did not put in our hearts a grudge against them, so if one of their Caliphate is established, then after that all of the four caliphates were arranged.

***Jumu`ah Behind Every Muslim Imaam, Regardless if
They are Pious or Tyrannical***

They observe the prayer – *Jumu`ah* or otherwise – behind every Muslim *Imaam*, regardless if he is pious or tyrannical, for indeed Allaah (ﷻ) ordered performing *Jumu`ah* as an absolute obligation, with His knowledge (ﷻ), that some of the leaders that would appear would be a *Faajir* (immoral) or a *Faasiq* (sinner), and He did not exclude a time [to do it] other than that time, nor a command to announce a *Jumu`ah* other than that without a reason.

***Jihaad* with a Leader Even if They are Tyrannical**

They see the [permissibility] of *Jihaad* against the *Kuffaar* alongside leaders, even if they are oppressive, and believe that *Du`aa'* should be made for them of goodness and that they turn towards justness; they do not accept the permissibility of making *Khurooj* (rebellion) against them with the sword, nor fighting to cause tribulation. They regard the permissibility of fighting the unjust group alongside the just ruler, if they are present and the preconditions are met.

The Land of Islaam

They see that the land, the land of Islaam is not the land of disbelief as the *Mu`tazilah* believe, as long as the call for prayer [is present], the administration is clear [on islem], and the people are strengthened by it and are safe.

The Actions of the Slaves Does Not Constitute One's Entrance into *Jannah*, Except by the Favor of Allaah

They believe that one is not guaranteed to enter *Jannah*, even if they did any action, except by the favor of Allaah and his mercy. He specifies to whom He wishes, for His knowledge of goodness and His accepting obedience is a good plea from Him, and not a pardon, as Allaah said,

{*And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills*} [24:21],

{*Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.*} [4:83],

{But Allâh chooses for His Mercy whom He wills.} [2:105]

Allaah is the *ar-Razzaaq* (Provider of Sustenance)

Allaah (ﷻ) provides sustenance for every living creation, nourishment that by it, life remains sustained. Allaah provides sustenance to the creation that remain [alive], and He is the one who provided for mankind, be it from *Halaal* or *Haraam*. Likewise He provides the adornments and what is used to gain livelihood.

Allaah is the Creator of the *Shayaateen* (devils) and Their Whispers

They believe that Allaah (ﷻ) created the *Shayaateen* that whisper to the offspring of Adam, that they delude and deceive them, and that the *Shaytaan* interferes with mankind.¹⁴

Magic and Magicians

In this life there is Magic and Magicians and that Magic, and using it, is *Kufr* for the one using it, believing in it, being someone who brings gain and loss without the permission of Allaah.

Avoiding the *Mubtadi`* (innovator; heretic; heresiarch)

They believe that *Bid`ah* should be avoided, as well as sins, pride, arrogance, vainglory, treachery, corruption, and slandering. They believe that one should leave off of bringing harm to people and should leave *al-Gheebah* (backbiting), except for the one who openly does *Bid`ah* and calls to it; talking about him is not backbiting to them.

Learn Knowledge

They believe that knowledge should be sought from it most likely places. Seriousness is taken in learning the Qur'an and its sciences and explanation, listening to the *Sunan* (or, *Ahadeeth*) of the Messenger (ﷺ), collection thereof and understanding them, and seeking the *Athaar* (*Athar* can sometimes mean a *Hadeeth*, but is

¹⁴ As Allaah (ﷻ), said, {Those who eat *Ribâ* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity...} [2:275]

commonly used for a statement of a companion or from the two generations after them).

Refraining from [talking evil of] the Sahaabah

They also refrain from backbiting the Sahaabah and to ascribe evils upon them. They entrust what has happened between them, and its interpretation, to Allaah (ﷺ).

The Need of the *Jamaa`ah* (group)

And the need of the *Jamaa`ah*, and virtue while eating, drinking and dressing, and putting effort in doing good, and ordering with good and forbidding evil (*Amr bil-Ma`roof wan-Nahi`an al-Munkar*), and avoiding the *Jaahileen* (ignorant people) until the truth is taught and clarified to them, and then after that comes objections and penalties, after the clarification, and then establishing forgiveness between them and from them.

The Necessity and Need of the *Madh-hab* of *Ahlul-Hadeeth*, the *Firqah an-Naajiyah* (saved sect)

This is the foundation of the religion and *Math-hab*, [this is] the beliefs of the people of *Hadeeth*, those whom no innovation disgraced them, nor did any tribulation delude them. They did not become soft and hasten to any action in Islaam that is *Makrooh* (disliked), and they did not separate from this way.

And know that Allaah (ﷻ) promised in His book His love and Forgiveness to those who follow His Messenger, peace and blessings be upon him, and He made them the saved sect and the group that follows [Him]. He (ﷻ) said to whomever says that he loves Allaah (ﷻ)

{Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.} [3:31].

May Allaah benefit us and you with knowledge and preserve us through *Taqwaa* from deviance and heresy, by His blessing and mercy.

